1: Karsten--88 (1916-18) 1935 Jivaro
413, 751 (1928-29)

"Very frequently a comb of Indian manufacture is stuck in the hair on the back of their heads, being regarded at the same time as an ornament and as a magical amulet."

1: Karsten--310 (1916-18) 1935 Jivaro
302, 413 (1928-29)

"At the painting of the slayer's body with genipa the Jibaros formerly used a special instrument consisting of a cylindrical object, made of a special kind of very hard clay, into which certain circular ornaments were incised. The instrument was dipped into the genipa-solution and rolled along the cheeks, arms, legs, and body, of the slayer, the ornaments incised in the instrument being thereby stamped upon his body. This instrument, which is called payánga, is still known, but it is no longer made of clay but of a kind of wood."

/331 cont./

291 extends from the chest to about the knees, is held by a band around the hips, but is measured so closely and fits so tightly that at every step the leg stands out at the side fold. /33/

299 These garments, if simple pieces of cloth may be called such,
291 are made by the Jivaros from home-grown cotton and are all dyed
336 the same dark-brown. The fabric is very firm and tight; the
256 value of a piete is great, since it takes a woman a long time
302 to make one with the primitive weaving apparatus. The very
531 vain Indians make up for the lack of clothing by painting themselves. The face is decorated with diagonal lines, often with indentations, in red and black colors, chest and lower body with black designs, usually rectangles or simple lines. Occasionally one finds a band provided with continuous decorations and extending diagonally across the chest, the making of which, seemingly laborious, is done in the simplest manner. For it
502 531 one uses a wooden cylinder two and a half inches long and half an
413 inch thick, on which the design is deeply carved. The depressions are filled with a dye mixed with bird fat, and the cylinder
[336] [237] is then rolled over the naked body, under firm pressure with the hand. The designs on the body, the execution of which requires a longer time, are put on with a plant juice which gradu-
[202] [531] [524] [524] [306] ally becomes black; the color lasts for eight to ten days and resists even energetic attempts to wash it off. On the other hand, the red lines must be renewed constantly, and for this purpose every Indian carries with him a small box with dye and
[412] the proper brushes in a nicely plaited bag. In the same bag a comb elegantly put together out of long spines and a small
[422] piece of mirror are never lacking. Mirrors, along with iron implements, are the most valuable property. If one presents an Indian with a mirror, no matter how small, he will immediately break it in order to distribute the pieces among his
301 wives or give them to his acquaintances. Men as well as women
304 usually wear one or more little rods of cane in the pierced ear-lobes, and the women, moreover, wear under the lower lip, in an opening which looks like a needle hole, a toothpick-like peg (tucun) projecting horizontally, for which sewing needles are preferably used.

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412 and lose their handles, they are relegated to purely culinary tasks. The steel blades are so highly valued, however, that they continue to be used even when worn down to mere stubs. Such stubs are broken into small triangular pieces and then used as knives for whittling blowgun darts and for performing other small cutting jobs. Wooden objects made with the machete are characteristically simple but well made, although a few carved embellishments resembling reptile heads may be seen on the handles of mush and mortar boards, and on the tips of house posts and the prows of dugout canoes.

322 532

321 [534] The machete is the basic tool used in manufacturing objects from bone and the shells of large land snails, the latter material being utilized primarily for women's dance belt rattles. Bone work is limited to making needles from monkey leg bones and carving gunpowder containers of cows' horns traded from the frontier Jívaro.

[413] [415] [399]

412 [944] [204] Non-ferrous cutting tools are nowadays only rarely employed. A sharp-edged strip of bamboo is used to cut the umbilicus of a new-born infant, and sometimes a hardwood wood-cutting "machete" is used in garden work when there is no steel one available. Otherwise steel tools dominate the processing of materials.

413 [294] [415] The tip of a machete or machete fragment serves as a boring tool, awls being unknown. Men sew the fringes of garments and make knotless netting bags with the aid of monkey bone needles. A few possess large steel needles for the same purposes. Women use bone or steel needles, or a fragment of a blowgun dart, to pin their dresses (*uwali*) over one shoulder (see Plate 4).

[291] [294]

415 [252] [293] [245] Wooden mortar boards and pestles are utilized in mashing the fruit of the chonta palm to prepare a special beer, to mash peanuts, and to crush a mixture of salt and hot pepper (see Plate 7). The same wooden board is used with a crude rocker-

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more in defending houses against attack. Sugar cane was the chief antidote against the curare dart poison, and men going on a killing expedition would carry some to suck on if hit by a dart.

Despite the efficiency of the steel tools and their increased supply, the quantity and quality of the artifacts produced through their use does not seem to have particularly changed. In other aspects of work, the machete has replaced the aboriginal bamboo knife for skinning animals and cutting meat, and has almost entirely taken the place of the palm-wood "machete" in clearing gardens of weeds. Steel needles obtained from the West have partially replaced bone ones for sewing and boring. The traditional bone needles, because of their large size, are still preferred for some tasks, especially the making of netted bags. A new minor craft is the fashioning of powder horns from unworked cow horns obtained from trading partners in the west, who secure them from the whites.

The preparation of animal skins for trade has increased considerably in order to acquire steel tools, shotguns, and gunpowder from the frontier Jivaro trading partners. Cordage manufacture remains unchanged, but the local production of knotted and knotless netting bags is a new development, learned from the Achuara tribe as a result of the increased peaceful contacts by trading partners.

Western-manufactured clothing, along with trade cloth and glass beads, has been adopted gradually by men and women as a result of the development of the trading partnership system. The increased trade has also resulted in the acquisition of Achuara-woven cotton kilts. The acquisition of both Western and Achuara items of dress has greatly contributed to a decline in the home weaving of garments by Jivaro. Bark clothing, viewed as a sign of poverty, has be-